

THE CHRISTIAN SUN

IN ESSENTIALS, UNITY. IN ALL THINGS, CHARITY. IN NON-ESSENTIALS, LIBERTY.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

In a certain grave-yard there is the following inscription upon one of the tombs. "She always made home happy." Will you, dear sister, be worthy of such an epitaph?

Spurgeon's great Tabernacle was completed in 1861 and the corner stone was laid by the distinguished Sir Morton Peto. It cost about one hundred and fifty thousand dollars.

The greatest strike ever reported took place in England on the 12th, 400,000 coal miners ceasing work. They had received notice of an intended reduction in the scale of wages and so struck in order to force up the price of coal and prevent the reduction. It is believed that they will be joined by from 100,000 to 200,000 more in a few days.

In their efforts to secure control of the centers of worldly power and influence many denominations are really missing the mark. According to the *Chicago Interior*, "In New York city it is said that the Methodist church has in two decades lost sixty-six per cent.—a most startling and alarming statement.—The Reformed and the Presbyterian bodies have lost respectively ten and eight per cent. in their rate of growth."

The new University of Chicago, already richer than most of the older institutions of the country, has received another million dollars from Mr. John D. Rockefeller, making his total gifts to that institution \$2,600,000. The university has received from other sources \$600,000, besides a tract of land valued at \$200,000, so that it will start out with a capital of \$3,400,000, of which at least \$2,000,000 can be reserved for endowment. A very strong staff of teachers is being engaged, the endowment already in hand enabling Dr. Harper to offer liberal salaries to distinguished educators.—*Philadelphia Ledger*.

Miss Angelina Brooks has been making a study of the small children who spend the greater part of their lives in the streets of New York, and

has found that there are 141,000 boys and girls from four to six years old who live in this way. According to the *New York Press* some of the wealthy citizens of New York have pledged \$50,000 for the establishment of free kindergartens in that city, provided Sarah B. Cooper, the founder of these schools in San Francisco, would take up the work. Mrs. Cooper, however, feels that she cannot leave her present field of labor. Nevertheless, it is to be hoped that Miss Brooks, who is also considered an authority in that line, will be assisted in the efforts she is making for the establishment of such schools.

The Congregationalists of Chicago had a grand rally February 18th, with addresses by Dr. F. W. Gunsaulus of Chicago; President Gates, of Amherst, and Dr. Smith Baker, of Minneapolis, on "What Congregationalism has Done in the Past," "Our Central Principle and our Country's Need To-day," "What Congregationalism Should Do in the Future." A large number of prominent guests were present, and greetings were sent by Bishop Brooks, Dr. Dale, of Birmingham, and a number of Congregational Clubs throughout the country. The large hall was overcrowded, it being estimated that 8,000 people were present, while hundreds were unable to gain admittance. The statistics of the Chicago Congregational churches showed that they had grown from 8 churches in 1860 to 51 in 1892, or, including the immediate suburbs, 85, with a membership of about 13,000, and with 118 Sunday schools, having about 26,000 members.—*Independent*.

One of the political wonders of the age, and a fact not less astonishing than any fact of history in ancient or modern times, is the subordination of India to the English. India contains an area of about 1,500,000 square miles, a territory one-half larger than that of the United States east of the Mississippi river. The population of this Indian territory is four and one half times as great as the total population of our entire Nation exceed-

ing as it does 285,000,000 souls. The entire population of Great Britain is less than 40,000,000, not one-seventh the total of that of India. That forty millions should be able to keep in subjection, and really peaceful subjection, 285,000,000, is one of the anomalies of the age. But the more surprising thing is that she does it with 50,000 troops, while the total resident English population, including the soldiery, is less than 100,000. How much this is like the man controlling the elephant, or the boy managing the horse. There would seem to be an unconsciousness of strength. And it is a blessed unconsciousness! India was never so full of liberty, strength, and prosperity as in her subjection. But she is being trained by the most efficient nation of the earth, and like the master sometime the people will be. If, with Indian forces, England can keep Russia at bay, who can measure the strength of India? In some day the Indians of the East will know and feel their strength, and in that day they will dismiss the masters that have transformed them to their own homes.—*Herald of Gospel Liberty*.

Notice.

The next District Meeting for this district will meet with the church at Pleasant Ridge, Guilford Co., N. C. I have been requested to prepare a program for the meeting, and will give the speakers, who notify me of their intention of going, a place on the program, and those only. Brethren many of you have not attended a single District Meeting this year. What will be your excuse at conference? All should go and have subjects; but, if you are left off, it will be because you fail to notify me, and consequently your own fault.

C. C. PEEL.

Burlington, N. C.

Mr. Josephus Daniels who has so faithfully and ably edited the *State Chronicle* for six and a half years retires, and Mr. T. R. Jernigan takes the editorial chair. We are intimately acquainted with Mr. Daniels, and know him to be a high toned gentleman, and regret very much to see him leave the *Chronicle*, but are glad to know that he is to be succeeded by the gentlemanly and talented T. R. Jernigan.

In Toronto, Canada, the running of street cars on Sunday was recently submitted to a vote, and decided against by a vote of 14 140 to 10,011.

God's Financial System."

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths rain and shine.

One-tenth of lowing herds
That browse on hill and plain;
One-tenth of bleating flocks
For ten-tenths rain and shine.

One-tenth of all increase
From counting-room and mart;
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine;
One-tenth of every craft
Wrought out by gifts of thine.

One-tenth of glowing words
That glowing dollars hold;
One-tenth of written thoughts
That turn to shining gold.

One tenth! and dost thou, Lord,
But ask this meager loan,
When all the earth is thine,
And all we have thine own?
—Churchman.

Christ, Christian.

SPIRIT AND LIFE.

Christian is derived from Christ, and must find its meaning in it. As used in the New Testament, Christ and Messiah are equivalents, meaning the anointed of God, according to divine rule, and are of official significance, being not a name of a person but of a position. Among the special duties, in the consecration of Aaron to the priesthood, was to "anoint him." Ex. 28:41. When Israel changed its form of government Sammel anointed Saul with a vial of oil and said, Saul was "captain." The people proclaimed Saul "king." 1 Sam. 10:1-30. When David was made Saul's successor, Samuel anointed him. No other class of persons was anointed; and the conclusion is that this honor of anointing oil was essential in the beginning of these offices in Israel, and mean a king or a priest or king and priest to God. Therefore Messiah and Christ mean office of the highest order.

Jesus knew that the Jews had "a rule" that any person claiming to be Mesias—Christ—should be put to death as a test of his claims. If he could be killed His profession was false, and he was an impostor, the Jews holding that the true Christ could not be put to death. (Singular rule but not obsolete yet.) Knowing this, Jesus was cautious how he declared himself. He did not send back to John a direct answer when he was far from Jerusalem and Jewish spies over him, he asked Peter, whom say ye? and Peter said, "Thou art the Christ the son of the living God." Jesus pronounced this inspiration from Heaven, showing that Jesus had not committed himself to

his disciples before this. And then cautioned them to tell no man of it. But when on oath, he admitted that he was king, and modified the admission by saying, "My kingdom is not of this world." Beyond reasonable doubt Christ is king—"King of kings and Lord of lords."

We have proven that Mesias, Christ, and king are official terms of the highest order in Israel. In the gospel, Christian has its root in Christ, is derived from Christ, and, so far as it has any significance, must mean king or priest or in their plurals they mean "kings and priests to God."

The Apostles were anointed in a wonderful manner. Acts 2:23. This in the gospel sense, made the Apostles "kings and priests to God!" Peter did not forget this when he, in his epistles, said "ye are a royal priesthood, a holy nation, a peculiar people." Peter puts the two offices on his brethren and makes them a nation of kings and priests. More, "if any man suffer as a Christian let him not be ashamed." Peter approves of this distinction, and counts it a jewel, of so precious order, that they should not be ashamed to suffer for it. Paul makes all believers priests. The revelator says, he heard a multitude say, "Thou art worthy to take the Book and open the seven seals for thou wast slain and hast, by thy blood redeemed us to God out of every nation and tribe under Heaven, and hast made us kings and priests to God." Here we have it. All whom Christ redeems out of all nations, tongues and people, are God's kings and priests! Immaterial what their previous moral condition, now they are washed, justified and sanctified by the grace of our God, and made heirs of God and joint-heirs with Jesus Christ.

The gospel loves the superlative, and God does great things for his people—nothing by the halves. All the redeemed are God's sons and daughters. God is king and all his children must be of the royal line! No slave in God's family. All wear crowns, and royal robes; all have not merely a house, but a mansion. They all are the Lord's anointed ones. Look; the sight is glorious. God does all things well for his kings and priests. He wipes away tears from all their faces and puts before His children a royal table adorned and furnished as no monarch can furnish his table. Nothing essential to the highest honors and amplest welcome is withheld to day, this work is more than begun. In due time the King of kings will lead all the divine, royal family through the opening gates, and angels will sing their welcome home.

Can it be possible that the reproachers, the despisers of Christ

and his people, coined this high distinctive, name? Did they understand the Biblical use of Messiah and Christ better than the Apostles at Antioch when it was first used? No, no. God is able to designate the "new name," a name that blots out all sect names ancient and modern, a name that depends entirely on Christ for its meaning. Take Christ out of it and no word remains; a name that gives Christ the "pre-eminence in all things," and God is all in all. What, the church of Christ more honored (in its best name ever worn by believers in Jesus) by the Christening of the evil one? Tell it not in Gath, lest the daughters of the Philistines rejoice.

All parties agree that the name, Christian, is here. Whence came it? All believers in Jesus love it. They will not give it up. This name has survived many sect names, and it will lose none of its beauty and divine significance when all the sect names of this age shall disappear, as John saw Babylon go out of sight. Commentators of less than a hundred years ago were quite unanimous that the name Christian, Christians was given by Paul and Silas first in Antioch. Why any doubt now? Has any new light appeared? No. But sect shrine makers find their craft in danger. The people are largely in favor of this beautiful and significant name. Many people are leaving the sect temple and rejoicing in this name. These shrine makers are troubled about it. To stop the exodus they tell us the name is derisive. A name that makes all who wear it, kings and priests to God. Derisive is it? All hail to the name! It will not wax old. In Heaven it will have welcome. In Heaven no sect name will be tolerated for one hour:

"Let party names no more
The Christian world o'er spread;
Gentile and Jew, and bond and free,
Are one in Christ their head.

Let envy and ill-will
Be banished far away,
Those should in holy friendship dwell,
Who the same Lord obey."

Let us sing, "All hail the power of Jesus name.

O. J. Warr.

The poorest circumstances in life with a religious spirit of resignation, are far better than the greatest abundance and highest honors without it; for these cannot give that peace of mind which the other can never want.—Townson.

If poor men and poor women, honest and patient workers, could only apprehend the poetical aspects of their own lives and conditions instead of imagining that wealth holds a monopoly of the poetry of life, they would see that they have the best of it, and are really available people.—J. G. Holland.

The Law of Life.—Use.

SPIRIT AND LIFE.

The law of God, so far as it relates to the appropriation of the things of this world, and measures man's responsibility here, may be expressed by the little word, use; and this term is restricted by the Bible to good things only. God has nowhere intimated a permission for the least indulgence in bad things. The Bible clearly teaches moderation in the use of good things and prohibition of all indulgence in evil things. When God began the work of creation, the idea of use was evidently uppermost in the Divine mind. He says, (Gen 1:29) "Behold I have given you every herb bearing seed, etc." "To you it shall be for meat—use. And all these things were good." "God saw every thing that he had made, and, behold, it was very good." (Gen. 1:31). Good, doubtless, in the sense of adaptation to the use designed, capable of serving man's highest good and reflecting the wisdom and glory of the Creator. This is realized as long as man "uses this world, as not abusing it." (1 Cor. 7:31) "The law of the Lord is perfect." In spirit or principle it is immutable, and those who would have life must observe the law in spirit or in principle. There are no varying circumstances or technicalities in the operations of God's law, as are often advanced in justification of inconsistency in the observance of civil law. Let no man, then, plead the force of circumstances in defense of a violation of God's law of life; for "God is faithful, who will not suffer you to be tempted above that ye are able, etc." (1 Cor. 5:13) As long as a man holds on to God, he has in him principles of spirit and life. "My grace shall be sufficient," is a promise that imparts to man the scepter of spiritual sovereignty. How blind, then must that sovereign be, who, for momentary gain or pleasure, will prostitute his rank of eternal honor. Yet thousands are doing that every day.

I have said that the law of use is restricted to good things only. Then the loyal mind will seek to determine first whether a thing is good or bad, before he entertains the propositions to indulge. This decision may be safely reached in the light of this text: "By their fruits ye shall know them." If the thing is bad his duty is to "touch not"—use not. Use, implies actual good. A thing that does no good, is, in God's sight, condemned as though it did actual harm. The barren tree was killed, not any more because of barrenness than because of unfruitfulness. Doing no good is

doing harm. "It will do no harm," often justifies an act. But it is not a question of no harm that God holds me accountable for, but a question of no good. If there is no good in a thing, the question settles itself. Life is too responsible to be fooled away with things that simply do no harm. We should be looking for some good; that is our business—use—here. Thousands are on the wrong side in this matter. The moderate drinker says, "there is no harm in taking a dram." He does not ask whether there is any moral good in it.

Knowledge is a good thing, wisdom is better than gold, a good understanding is above price, but when knowledge is applied to deceive or to invent mischief, it ceases to be applied according to the law of use and goes into abuse. Corn and wheat are good things, but when converted into whiskey for beverage purposes the law of use is violated. Equally so, when they are hoarded by speculators for the purpose of extorting from hungry millions exorbitant prices. Money is a good thing. Without it church enterprise must fail, the gospel would lag, missionaries could not well succeed in foreign lands, but when it is used to corrupt legislation, oppress the poor, and hire the murderer, it ceases to be used and becomes much abused. The gift of speech is a great blessing, but when the tongue or pen is used to malign, abuse, or deceive, abuse again takes the place of use and sin is the result. The gift of song enables man to engage in the exercise that gives employment to the angels, but when his tongue catches up the refrain of Bacchanalian merriment and obscenity of the vulgar and dissipated, he links himself towards the nadir of the moral universe. Prayer, the language of faith and trust, links man to God for two worlds while exercised legitimately, but when abused by imploring curses, even upon enemies, it forfeits all claims to the favor of Him who says, "Pray for your enemies." Thus I might go on to particularize every blessing, "every good and perfect gift," and show that in its proper use God is honored, the law is obeyed, and man is rewarded, while in its abuse the law is violated, sin is committed, and man is condemned. Every right thing is susceptible of abuse and consequently of becoming the instrument of sin. It is along this line that man needs the guidance of the Holy Spirit to direct him into the way of all truth, and show him where use turns to abuse. All our relations to the world, all our duties to God and to our fellow, the exercises of all our faculties, and the gratification of all our capacities find their heaven ordained exemplification in a correct conception and observance of use.

JEREMIAS W. HOLT.
Burlington, N. C., Jan. 12, 1892.

A Layman's Opinion.

I was glad to see Dr. Reid's protest, in the *Chronicle* of March 15, against the bigotry and intolerance which would shut out from the church of Christ all who do not wear one straight-jacket.

My Bible tells me "If thou shalt confess with thy mouth the Lord Jesus and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved." Not a word here about sprinkling or immersion, nor decrees, nor immaculate conception, nor Papal infallibility nor apostolical succession. It says too "They have hewn out to themselves cisterns, broken cisterns, which hold no water." The simple gospel plan of faith in the Lord Jesus, and a well founded hope of rising at last, as he has risen, a life hid with Christ in God, has been so obscured by devices of men's construction that it is no wonder men seeking the light are repelled by the array of opposing forces each claiming to be the only "Church of Christ."

Instead of "Come unto me," all ye of any name or nation, who are sick of the ways of sin, they say "Provided you come in our way." Cisterns, broken cisterns which hold no water for a thirsty soul. If the churches are to bring the world to Christ it will not be by this kind of bigotry, but by the simple holding out of the grand offer of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Come, whether the sign of your coming be an immersion or sprinkling. Come to the fountain of living waters, pushing aside the "broken cisterns which hold no water;" come, drink and thirst no more. What is the need for protesting against the titles which any body of Christians choose to give their ministers? Why meet bigotry with more bigotry? Why deny to the others what we claim for ourselves? The world does not need Baptists, Catholics, Episcopalians nor Methodists merely as such, but it does need earnest, active Christians. It needs more of that Bible love or charity which recognizes in every man, who is working for Christ, a brother, no matter whether he holds communion with the Catholic, Methodist, Baptist, Episcopalian or any other Christian church. The bigotry which says to a brother "Stand aside, I am holier than thou," will never cause the world to exclaim, "See how these Christians love one another." Bigotry draws no man to the fountain of living water, it merely strives to induce him to slake his thirst from the "broken cisterns which hold no water." I doubt not but in the "immun-

erable multitude" we will find millions of the redeemed "who have washed their robes and made them white in the blood of the Lamb" while living here in the Catholic Episcopalian, Presbyterian, Baptist and other Christian churches, and that they have made them so—not because they were called by other names here, but because they have confessed the Lord Jesus as the Lord and Master of their lives, have lived close to him, and have died in strong faith that, as He has risen, so they would rise and live with Him.

Sectarian bigotry drives more men into dreary skepticism than any other flaw in the churches. It is an agency of the devil and an enemy to Christ.

—W. F. Massey, in *State Chronicle*.

Schools and Armies.

The better education people have, as a rule, the more liberty they enjoy; for education fits men for liberty, as ignorance fits them for bondage. But the foundations of all true liberty and right education are in the Word of God. There are no free and enlightened nations without the influence of the Bible; and where freedom, education and independence are lacking, brute force must come in to make up the deficiency, and control the ignorant masses. Where there are no Bibles, few of the people can read; where superstition takes the place of true religion, and priestly domination prevents freedom of thought, speech, and action, men are ignorant, governments are despotic, people are degraded; and from such conditions come wars, strifes, tumults and every evil work. The following figures illustrate the comparative expense of educational and military establishments in Europe and America.

"In 1887 the United States of America spent altogether over \$115,000,000 on the public schools. The same year the army and navy combined cost the general government less than \$54,000,000, that, too, though there must be kept in the west a considerable force at all times in active service on account of the Indians. The reader is to remember that the sum for public schools is spent by the states individually, and not by the general government.

"Now let us turn to some military and educational figures in the countries of Europe. Italy spends \$90,000,000 a year for the army and \$4,000,000 for education. Spain expends \$100,000,000 for her army and navy, and only \$1,500,000 for the education of the coming Spanish citizen. The ordinary Spanish peasant who can read and write is the exception. Germany spends \$185,000,000 a year for her army and \$10,000,000 for schooling her children,

though the Germans are popularly supposed to be the best educated people in civilization.

"The military of Austro-Hungary costs \$64,500,000 a year, while \$6,250,000 are paid for education. France spends \$151,000,000 annually on her army, and \$21,000,000 for schools.

"To close, it may be remarked that the city of New York alone spends yearly over \$4,000,000 on her public schools; as much as the whole Italian nation."

Let the drill master make way for the school master, and let dram-drinking politicians and gaudily dressed warriors stand aside and make room for the Prince of Peace, and prosperity and blessing, plenty and happiness will soon take the place of poverty, oppression, war and confusion.—*Christian*.

Not a Skill, but Character.

When Savonarola was brought on the rack to draw from him the schemes which his enemies declared he entertained, he said: "My secrets are few, because my purposes were great." There are no secret processes involved in great achievements; the picture, the poem, the speech, the action, that touch the imagination and strike to the heart, are simple. Esoteric things are often interesting; they are never great. The great things are for all; they are elemental in nature; they are universal in expression.

Nature has no secrets; her constant invitation is to find her. God conceals nothing; when knowledge stops, it stops because the mind has reached its limits of power, not because it is arbitrarily shut out from the divine plan and purpose. Carlyle emphasized the broad, free spirit in which all great things are fashioned and sustained in the phrase "the open secret" of the world. There is something there to be found out only by using one's eyes and head and heart, but the field is free to every comer. There are no privileged classes in the revelation of God's deepest truths; there are no secrets in light or air and the broad, fertile world which are not waiting to reveal themselves.

Deep and genuine thinking and living have a kindred freedom from concealment and pretension, a kindred openness and frankness. It is astonishing how simple the great minds are; how devoid of device and trick and artfulness; how dependent upon natural method, and all the dear and common relations and ministries of life! These minds get so near to nature in their processes that we cannot analyze their peculiar quality. There is something in Shakespeare on which we cannot put our finger; it is so obvious, so natural, so inevitable, that we cannot seize it. Lesser work we can readily see

through, find out its sources and how it was done, and detect its methods. The painters secure the most striking effects by the simplest means. Simplicity was the keynote of Greek sculpture. Simplicity, openness, singleness of aim, are the very essence of statesmanship: Mr. Lincoln had but few great ideas, and worked them out on the broadest popular lines; under all the apparent sinuousness of Bismarck's course there has been but a single and very obvious purpose.

The lesson of the great lives and of their great achievements is so clear that he who runs may read. Genuine success, real achievement, are won, not by artifice, tricks, devices, or even by skill, however great: they are won by simple, open, healthy living in mind, heart, and body; by keeping close to nature and to life; by steady work; by loyalty to truth and honor. Greatness is not a trick or a skill; it is character.—*The Christian Union*.

Meditation Thoughts.

1. Gratitude ought to be expressed, and will find expression.

2. Whoever else may be forgotten, our Heavenly Father must be thanked.

3. None are too poor or too wretched to give thanks to God for many blessings.

4. Thanksgiving promotes happiness, increases our capacity for new blessings, and renders us less unworthy to receive them.

5. United and public thanksgiving is pleasing to God.

6. You cannot give thanks with words.

7. God's goodness has an object. What is it?

8. What is worse than ingratitude? God forbid that we should be in any degree ingrates.—*Western Christian Advocate*.

Will It Not Be a Dull Place?

He had a fortune of \$4,000,000 so the papers say; yet "his ambition was wholly centered on the turf." Dead now, these three weeks or more, none of his millions going with him and his horses left behind. A different man we take it from the Apostle Paul, whose ambition was to have Christ's character; but as everybody goes to Heaven, we fancy their meeting and sitting down to have a long talk. *Paul*: "With all my heart receive my congratulations, that through Christ and your likeness to him, you have reached the society of the holy and blessed." *Blank*: "I do not remember my dear sir of ever having heard of you, but as this is a

kind of tiresome place I shall be glad to converse; have you horses here, and do you ever race them in this very curious, not to say prosy, place of yours? If you do, I'll bet" One will have to be fitted for the society and surroundings of the holy place or he will have a mighty dull time of it.—*Southern Churchman*.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

The Work Begun.

He who looks with open eyes upon the mission field of foreign lands must lift up his head rejoicingly, and with new thanks to God. The future is very bright with promise and the outlook was never more inspiring than to-day. In the very heart of heathenism there are more than 10,000 stations where the Gospel is being proclaimed and held out as a lamp to illumine the darkness. These stations are manned by 6,300 foreign missionaries, who by word and work are trying to win the heathen to Christ. These missionaries have martyr spirits, both in sacrifice and daring devotion to God. Much can be expected from men of such hearts. These missionaries are supported in their work by an army of 12,000 native preachers—men won from heathenism and called of God and endued by the Spirit for the work of the ministry. Their appeals are often far more effective than those of the foreign teacher. Into the churches, from the ranks of heathenism, 600,000 members have been gathered. Into 12,000 day-schools 500,000 children have been brought by mission teachers, while in their Sabbath-schools, in centers of heathen darkness, the voices of 500,000 children are heard each Sunday singing the very songs that our own children sing at home. Surely, though the world is not conquered yet, a good start has been made, and the kingdom of our Lord will yet extend from the rivers to the ends of the earth.—*Herald of Gospel Liberty*.

Let us Rejoice!

What is this that Rev. E. C. B. Hallam, missionary in India, is saying? "The Methodists have quietly taken possession of Tumluk, Kanthi, and Ghatal." And he asks, "Now what can be done in the premises?"

Let every Christian in every land with bared head and bended knee thank God that three more of Satan's outposts are taken in the name of the Lord!

For thirty years the people of Tumluk, Kanthi, and Ghatal have been waiting for the Free Baptists to tell them that the Son of God has set up the kingdom of heaven in the world, and how they may become citizens of that love-ruled dominion. Now and then a way-worn evangelist has called out to them from the highway, "Prepare ye the way of the Lord;" but no Christian man lived among them to educate them by precept and example how to be ready when the Lord shall call. A whole generation has passed away without hearing of God's love, and the Free Baptists are no nearer to occupying those stations than they were thirty years ago.

Mr. Hallam proposes that we make an extraordinary effort to secure men and money so that we may be able to establish mission posts in Tumluk, Kanthi, and Ghatal, and so have the face to politely ask the Methodists to retire from what we consider our field. Could there be a more surprising suggestion? Imagine the amazement of the governor of Pennsylvania had he received a telegram from the colonel of some Pennsylvania regiment before Richmond in those anxious days of February, 1865, reading something like this, "Send more men and ammunition immediately, for an Ohio regiment is nearer the gates of Richmond than we are, and may slip in at any hour we must drive them back." How little it mattered in that dark hour whether the man who raised the old flag first on the ramparts of Richmond came from Pennsylvania or Ohio, Maine or Texas? The nation was saved and all patriots rejoiced.

Let us send, if possible, twice one hundred men and four times one hundred thousand dollars to tell the good news of salvation to those who have never heard it, but never a dollar to hinder or limit the progress of any other regiment of God's army that is able to possess itself of any outpost of the enemy's territory.—*Bessie Barton in Morning Star*.

Dr. Parkhurst's Crusade.

Dr. C. H. Parkhurst, as President of the Society for the Prevention of Crime, has in the past few weeks been doing that sort of service for the public welfare which often marks the beginning of a great reformation.

He has been studying the haunts of crime and gathering evidence of the open violation of law and the failure of the officers of the law—the police, the prosecuting attorneys and the courts—to enforce it. He finds open saloons on Sunday, he finds gambling houses and houses of prostitution openly plying their nefarious business, without restraint or hindrance from the police. He described, in most expressive terms, last

Sunday the awful impression which personal contact with the sources of crime and pollution had made upon him. He said:

"I never dreamed that any force of circumstances would ever draw me into contacts so coarse, so bestial, so consummately filthy as those I have repeatedly found myself in the midst of these last few days. I feel as though I wanted to go out of town for a month and bleach the sense of it out of my mind, and the vision of it out of my eyes. . . . And not till I look on the great White Throne can the moral traces of it be fully effaced; but horrible though the memory of it must always be, I know it has earned me a grip on the situation that I would not surrender for untold money. But the grim and desolate part of it all is that these things are always open and perfectly easily accessible. The young men, your boys, probably know that they are. Ten minutes of slight investigation, such as a contaminated lad might give them, would find them all the information they would need to enable them, with entire confidence, to pick out either a cheap or an expensive temple of vile fascination, where the unholy worship of Venus is rendered. The door will open to him, and the blue-coated guards of civic virtue will not molest him."

Of the truth of this representation there can be no question. Everybody would admit it. But who is responsible for it? Dr. Parkhurst declares that the Tammany organization is, that it stands as the "organization of crime," and "fosters the tendency to crime." Considering that every department of the municipal governments is in the hands of Tammany, and that it has made, apparently, no effort to prevent the horrible state of things described by Dr. Parkhurst, the indictment must be regarded as true.

But we are of the opinion that insufficient court machinery is one serious cause of the non-enforcement of the law. The police have many times made raids upon gambling holes and open Sunday saloons, and houses of harlotry; and what was the result? The jails were filled, numerous cases were sent from the police courts to the Grand Jury, indictments were found, the indictments were pigeon-holed in the District Attorney's office, and that was the last of them. New York never had a more faithful and conscientious District Attorney than the late Mr. Phelps; but many such indictments, if our memory is correct, were not tried in his term of office, chiefly because there were not courts enough to try them. The ordinary criminal calendar of a city like New York is very heavy, and the more serious crimes, such as are

unavailable, are naturally given the preference. Another difficulty in the trial of excise cases is that of getting the right kind of juries.

For these and other reasons of like character there is a divided responsibility, and as a result we have a most horrible state of affairs. The police get tired of arresting offenders who are tried or punished, and they wink at, in some cases doubtless connive at, the commission of offenses.

The first thing to be done is to provide greater court facilities for the trial of offenders, second, to take measures to secure better materials for the jury box, and third, to hold every officer to the rigid performance of his duty. But it is vastly easier to urge that this be done than it is to do it. And at this point the indictment bears heavily upon our municipal government; and the municipal government, as we have already said, is virtually Tammany. Tammany shields offenders. Evidences of this have appeared over and over again. What else could be expected of an organization which brings liquor dealers and, in some cases, convicts, to the front to serve in the Legislature, in the city council and in various city offices? It is perfectly true of Tammany, as a writer has said in the *North American Review*:

"It counts absolutely on the ignorant, the venal and the depraved voters, holding them with the adhesive and relentless grasp of an octopus. It never alienates the grogshop keepers, the gamblers, the beer dealers, the nuisance makers, or the proletariat."

What is to be the outcome of all this agitation? Is it to be allowed to subside as all previous agitations have subsided, and leave things as bad as before? Dr. Parkhurst has stirred public sentiment very deeply; but the value of an aroused public sentiment is apt to be of a very temporary character unless it enacts itself into new legislation, or expends its force in establishing a new system. Tammany's grip is so strong on city and state that the immediate prospect of health change is not very good. But we applaud the courage and persistency of Dr. Parkhurst; he deserves the support of every decent citizen.—*Inde, edent.*

The Duties of Boys.

The supreme being has created nothing in vain. Every object existing has its proper place to fill. Every person has imperative duties to perform—duties which must be executed if he would render himself useful to mankind, and insure his own happiness. But the understanding and performing of these duties are often neglected. It is admitted that persons of maturity reflect upon their

duties, and use all possible means of executing them; but even among these a great many never seem to realize the object of their creation, or the duties involved upon them. Now, if this careless habit of the neglect of self inspection is so common with those whose age and study have disciplined their minds and matured their judgment, it is evidently much more prevalent among hasty, thoughtless boys. Surrounded by gay companions, and impelled by the passions of youth, they often forget that they are created for any definite purpose, or that they have important duties to perform.

"Honor thy father and thy mother," is the imperative command of God. Hence, to confer such honor is not only the indispensable duty of every boy, but also, the grandest object of his creation. To none do we owe so much gratitude as to our parents. We can never repay them for the kindness and favors they have bestowed upon us; but, if we will honor them in the true sense of the word, we will enable them always to look upon us with pride and satisfaction. This honor cannot be more appropriately given than by always strictly obeying them, by heeding their counsel, and by cultivating such habits of virtue as are consistent with their views and morality. But is this always done? Do boys, generally, strive to honor and obey their parents? The sad answer is "No." Frequently, we hear the affectionate father or the angel mother sadly bewailing the wreck of a son, whose ruin was caused by rash disobedience.

Boys are to obtain honestly, all that is placed within their reach, which will aid in preparing them for the active duties of life. Usefulness should be our highest aim; happiness the next. The better we are prepared for life the more service can be given, and the more happiness secured. It cannot be denied that youth is the time to begin such preparation. If we carefully notice the history of all the great men the world has produced, we find that many of them acquired their greatness by the habits of diligence, integrity and morality formed in youth. Such was the case of Washington. At an early age he began to cultivate those upright principles of honesty, truthfulness and manliness, which must be practiced by every one who would insure his own happiness, or obtain the good will of his fellowmen. At the age of thirteen he drew up a series of maxims, and by strictly following them lead a life which gained such a probation has never since been gained in America.

Boys should remember that, in every day life, they are laying examples for others; and should strive

to make these examples good ones. It is natural for one person to follow another's actions. No matter how insignificant a man may be, he is the object of some one's imitation. No matter how sinful a course one boy may take, some other boy will follow him. On the other hand, if a manly course is pursued, others will, likewise, join us. In the former, we are not only accountable for the sin of our own dissipation, but also for that of alluring others into vice; while in the latter, we have an easy conscience on the part of ourselves, and receive the praise of doing good for others.

But, as we have before stated, a boy's most important duty is to honor his father and mother; and doing this, in the most extensive meaning of the term, will naturally involve all other requisites.

JOHN H. FULLYAW.

Doles Institute, Ga.

Discouragements In Giving.

A woman," says the *New York Times*, "whose right hand does a large amount of good in the course of every twelve-month, and whose left hand seldom hears of it, on the last holiday had a friend, a widow, whose slender income barely kept the wolf from the door of her numerous family, whose needs stirred her generous impulses. In a note to her of Christmas greeting she inclosed a gold coin of considerable value, and as she did so, visions of several winter comforts for her friend or her children gave her a glow of satisfaction. This glow was not increased when she shortly received a note of cordial thanks and the information that the money had filled a long-felt want in the purchase of lace curtains for the parlor windows. 'I rushed right off the day after Christmas,' wrote the friend, 'to get the curtains, lest, among so many pressing needs of more practical nature I might be tempted to forego them,' which the sender of the money thought was the most delicious bit of irony she had ever met.

"The climax of the situation was reached, however, when a fortnight later the friend wrote asking for the loan of about the amount of the Christmas gift 'to meet an urgent obligation' which has existed for some time, and which can no longer be deferred."

"A second experience she had in the course of Patti's last visit to New York. She had never heard the celebrated diva, and much wanted to, but the price of the seats seemed to her a selfish outlay for one evening's entertainment when she knew of many to whom the sum would mean some permanent and needed good. So, after some deliberation, she took

the amount which the purchase of two of the best single seats would require, and sent it to another friend whose home necessities were largely in excess of the home income.

"Only a day or two ago, she said, 'I had met her in a storm quite insufficiently clad. She is a charming woman, of whom I am very fond, and every time I thought of the Patti seats a picture of Mrs.—in thin boots, a worn coat of little warmth, and an umbrella whose best days were not, come before me. The price of the tickets, I thought, will remedy all this, and it was sent. In due time came a most felicitous reply, Mrs.— writes delightful notes. The money was very opportune, and was as greatly accepted as it had been, etc. "With it," she went on, "You and I have had the treat of our lives. We have heard Patti."

The secret of such people's poverty is not very difficult to divine. Our old friend, E. A. Eggleston, who kept a meat market, was once importuned to go and see the circus. He declined the invitation, as he was not interested in such performances. Being urged to go, and asked what his objection was, he said; "If I should go I should see so many folks there who are owing me for meat that I should not take any comfort seeing the performance."

Waste and want are not far apart, and those who squander money for luxuries may need to borrow it for necessities.—*Common People.*

One Thing and Another.

To be called a Christian is one thing, but to be actually like Christ is another.

It is one thing to have your name on a church book, and another thing to have it written in the Lamb's book of life.

One thing is to think you are a Christian: another thing is to know you are.

It is one thing to be tempted of Satan that the Lord may try you, but to bear it patiently and get the victory through Christ is quite another.

It is one thing to preach, but to preach the gospel with the Holy Ghost sent down from heaven is another thing.

It is one thing to be a member of a church, another thing to be a member of the body of Christ.

One thing is to talk about faith and read about it, but to have it and exercise it is another thing.—*Wentworth.*

In that home where the church people does not go, Christian character is of an inferior grade, and the religious life is feeble and sickly.—*E. L. Hall, D. D.*

A Heavy Load.

Many a good cause and many a good work is weighed down by a load which it cannot safely carry. Sometimes it is the weight of a wrong position which has been taken, and which for consistency is maintained. But consistency at the expense of honesty is of little value. Sometimes an institution carries the load of a man who is unable to stand upon his own merits, but rides into prominence and maintains his position upon the merits of others, or upon the merits of a cause which he misrepresents. Thus good causes are burdened by bad men. There are honest men who love the cause but condemn the men who seek to manage it. There are men who would gladly be identified with the truth, but who cannot have fellowship with the unfruitful works of those who claim to be its custodians. Hence truth suffers, and good men are disgusted and alienated, because the brawling voices of demagogues, or the secret wiles of crooked and unscrupulous men smear and defile that which should be pure and spotless.

Christian men must have care about their associations. Much as they love truth they must also maintain righteousness, and stand in the counsel of God. They must not be partakers of other men's sins. There are those who are very uncompromising as regards truth, but who are very much inclined to yield with regard to righteousness. They will argue and dispute about a point of doctrine, and then stand side by side with men who are crooked, deceptive, and perhaps ungodly. There is no virtue or wisdom in such a position. Truth cannot make headway when weighted with the misdeeds of worldly and ungodly men. It is better to stand clear of such entanglements. "holding the faith in a pure conscience," even if we be compelled to stand alone, than to be mixed and mingled with unrighteous men, who make even the truth a cloak to cover an evil and backslidden life, and who, instead of adorning the doctrine of God our Saviour in all things, cause the name of God to be blasphemed among the heathen for their sake. —Common People.

Work.

Salvation is secured by faith. Faith is proved by works. So absolutely safe and sure is this criterion that the future judgment will be made to turn upon it. "Inasmuch as ye did it, or did it not." The idea is that if we have saving faith we will surely be abundant in religious work. God's works have no

merit, and those that do them seek no reward. They work for work's sake because they believe divine truth. The believing soul cannot endure to be idle. Knowing that God is true, heaven and hell realities, time short, life uncertain, and that what is done must be done quickly, the believer plunges into his toils. The hope of rest strengthens him, and the consciousness of doing duty cheers him on. It is as natural for the Christian to work as it is for a fish to swim. Christ is the pattern. He said, "My Father worketh hitherto and I work." We have more respect for hearty, robust, hustling religious activity as evidence of the divine life, than we have for high sounding profession which bears no fruit. The cup of cold water in the name of Christ is not unworthy of any soul. But to name the name of Christ and refuse to manifest his spirit is to demonstrate that we have no real part with him. To profess religion and do no good is to contradict the divine order: "He that abideth in me, and I in him, the same bringeth forth much fruit." —Michigan Advocate.

Cultivate Reverence.

Restraint from wrong-doing is not the most efficient way of cultivating the spirit of right doing. But it is one of the agencies by which no person is too good to be benefitted. It is not easy to teach any one to be reverent who does not spontaneously and naturally revere. But it is not so difficult to restrain the outward show of irreverence in the presence of things to be revered. And this spirit of reverence is one to be cultivated by every means of greater or less efficacy. "In reverence," says Ruskin, "is the chief joy and power of life—reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living great among the dead, and marvellous in the powers that cannot die." There are things to be revered that seem to escape those who count themselves most reverential. The school of reverence is one from which no pupil should ever go out. —Sunday School Times.

THE SUNDAY SCHOOL

The Sunday School Department of the A. C. C

I herewith send a part of a private letter received from an earnest Sunday school worker of Virginia and though I have no other consent to publish it I feel sure her words will do

good and hence I take the liberty of giving them to your readers. "Your words in regard to our doing our duty or making way for those who will need to be burned with holy fire into the hearts of our people I am surprised, pained and shocked at our actual condition. We pursue the hush baby policy and God only knows when a better day is to dawn for our people. One thing is sure like all things else if we are not worthy of life we must yield to the law of the survival of the fittest. There is no lack for territory, but a dearth of competent workers and means. We must as a people pursue a different course" The very phraseology of our writers indicate the hearts fear and interest in the cause we espouse.

WESTERN ILLINOIS.

Pres. Rev. M. H. Mitchell, Elleville, Ill.

Sec. Rev. G. W. Irons, Bernadott, Ill.

No. of churches in conference...	25
" members	436
" schools	11
" reported	11
" officers and teachers	111
" classes	60
" pupils	518
No. in school	629
Average attendance	420
No. of conversions	34
" schools holding 12 months	8
" using Christian literature	11
Amount of money raised	\$411 50

The loyalty of this conference to our publishing interests is commendable and the fact that every school was reported in the annual session is worthy of commendation, but that 14 churches should have no Sunday schools shows a careless indifference without excuse. In this age of unparalleled interest in childhood and youth it is not only to be regretted, but condemned that churches do not maintain Sunday schools. If these churches have pastors the conference in its next annual session should call them to an account for their negligence.

CENTRAL ILLINOIS.

Pres. Rev. I. L. Lefever, Urbana, Ill.

Sec. R. G. W. Rippy, Atwood, Ill.

No. of churches in conference...	27
" members	23
" schools	19
" reported	180
" officers and teachers	1019
" pupils	921
Average attendance	15
No. holding 12 months	18
" using Christian literature	\$388.94
Amount of money raised	

This report is deficient in many important items and will lessen the aggregate items very materially and very wrongfully too. I can see no good reason for the number of members in conference being left blank. If church clerks and pastors do not

know and cannot report the number of members it is certainly time for a change to be made in the officary.

SOUTHERN WABASH, ILLINOIS.

Pres. M. V. Hathaway.

Sec. J. M. Plunkett.

No. of churches in conference...	31
" members	2464
" schools	17
" reported	17
" officers	98
" teachers	103
" classes	103
" pupils	959
No. in school	1028
Average attendance	800
No. of conversions	187
" holding 12 months	9
" using Christian literature	10
" of Quarterlies taken	852
Amount of money raised	\$195 85

This as a report shows clerical ability and promptness and if churches and conferences would seek for such to serve them it would be better for our cause. Here is a thoroughly organized conference well officered and representative in ministerial ability and yet only a few more than half the churches have schools and if as it is in many conferences the schools are half children and non-professor, fully two thousand Christians (?) do not attend Sunday school I have waited as long as I could for the report from the state secretary and hope that the unreported conferences will soon send in the reports.

MIAMI, OHIO.

Pres. Rev. C. W. Chute, Springfield, Ohio.

Sec. Rev. N. Del McReynolds, Franklinton, N. C.

No. of churches in conference...	50
" members	41
" schools	328
" reported	267
" officers	267
" teachers	1032
" classes	284
" pupils	30
No. in school	31
Average attendance	3634
No. of conversions	1453
" holding 12 months	\$2117 45
" using Christian literature	
" of Quarterlies taken	
" of papers	
Amount of money raised	

This report was furnished by Rev. O. P. Furnas the efficient Sunday school secretary of the conference and this explains the unfilled items of churches and membership. If when the conference secretary sees this report he will furnish me with a statement of the number of churches and members I will be thankful. This report shows 9 schools not reported, 20 that do not hold the entire year, 19 that do not use the Christian literature and the average attendance more than 2000 less than the enrollment. Brethren what think ye of yourselves. This is the last report in my hands and if the delinquents do not report very soon I shall make my final report and as this is to be official

we will be shown by it to be retrograding very rapidly. Brethren wake up to your local interests and the interests of the church at large and do your official duty.

J. F. BURNETT.

Lesson XII. The Blessings of the Gospel.

ISAIAH 40:1-10.

GOLDEN TEXT:—The glory of the Lord shall be revealed and all flesh shall see it together. *Isaiah 40:5.*

The sunshine and the shadow of life are about equal. Sometimes there is more shadow than sunshine; sometimes more sunshine than shadow. It depends altogether upon the conduct of a person whether his life is to be full of happiness or sorrow. Every one is the architect of his own fortune. Every one determines his destiny by his own conduct. A man can so act as to bring to himself happiness on earth, or he may so act as to bring sorrow and distress. Of course there are some things which effect a human life which the being has no control over. A child has no control over the environments in which he is placed, and is not responsible if his life is somewhat affected by them. A man is not responsible for physical or mental defects inherited from his parents, though he may do much toward freeing himself from such defects. But every man has placed before him good and evil, right and wrong, and it depends very much upon which he chooses, whether his life is to be a success or not. The Jews had chosen the evil which had been set before them and therefore had shared the fate of all evil doers. They had been deprived of their property, their home and their freedom, and brought upon themselves the wrath of God, and were doomed to seventy years bondage in Chaldea.

But in their adversity they were brought to their right mind. Their eyes were opened. They began to think about their condition and the cause of it, and out of the midst of their misery, they cried unto their God, and in his mercy He heard and rescued them. Through his prophet Isaiah he sends them words of comfort. They are to be restored to their native land. They are to be His people once more, and He is to be their God. They had received double punishment for their transgressions, and God's wrath had waxed hot against them. But now they were promised not only a restoration of their country, but also a deliverer, who should act as mediator between them and God.

In the third verse of the lesson John the forerunner of Christ is re-

ferred to. The valley shall be exalted and the hills and mountains made low. The proud, the self-conceited, the great, in their own estimation, are to be abased, and the humble, the poor, the pure in heart are to be raised by the new Christian dispensation. This part of the prophecy is gradually being fulfilled. The world does not ask a person at this day how much he possesses, either in riches or intellect; but it asks what he is fit for and what he can do. It does not make any difference now whether a man is rich or poor, it is the character that the world looks at. Aristocracy is becoming a thing of the past, and republic ideas continue to develop.

"Behold the Lord will come with strong hand." The Lord did come. The Jews rejected him. Many others have rejected Him. But in every case it has proved fatal to the rejector. The grace of God is free. It is without money and without price, but it is not without obedience on the part of all who would receive it.

HERBERT SCHOLZ.

FROM PASTORS AND FIELD.

If Rev. W. C. Wicker is a sample of the young men Elon College is turning out, well may the Christian people be proud of that institution. Bro. Wicker has taken charge of the work in Berkeley in such a manner that could not be expected of a minister of his age. But he has proven himself competent for the task and has won the respect and esteem of all. They will regret very much to part with him. Much praise to Elon College; grand and glorious works await her in the future.

M.

News From the Field.

The first Sunday in this month was a grand day for Holy Neck. In the morning the usual service was held and was quite interesting—a large congregation being in attendance. After the sermon an intermission of one hour was given, during which time all but the writer enjoyed a splendid dinner. In the afternoon our missionary society met in regular quarterly session. Miss Sutanna Norfleet gave us a nice essay bearing upon the work of the society and Mr. J. B. Beale read an excellent selection upon the foreign mission work. The music led by Prof. Taylor was simply charming. The collection was good and upon the whole it was an interesting day.

Last Sunday was lovely and regular service was held at Berea, Nansemond, Co., Va. The Sunday school

in the morning was very interesting. We all missed the presence and help of Bro. T. R. Gaskins and wife, who were kept at home by sickness. After the sermon we enjoyed an intermission of one hour, during this short time every one seemed to enjoy a lunch which was perfectly splendid. In the afternoon the missionary society met with President Jones in the chair. We had three additions to the society, collection good, music excellent, and all the services interesting. In fact there are no days in the year that are more pleasant to me than our mission days. Holy Neck and Berea both are in excellent condition and moving on with their year's work nicely.

I am feeling much better this morning than usual and have many reasons to hope that I am improving.
M. L. HURLEY.

BROTHER CLEMENTS:—Knowing it will be of interest to some to hear of the progress of our church at Christian Chapel. I will write a few items to the SUN of its success. We have the hall complete but have not commenced to ceil it yet. The work has been stopped until summer then we will complete it if the Lord will bless us with sufficient means. The church is in better condition, spiritually, than I have seen it for some time. God has blessed us abundantly during the past year, while in his kind providence he has seen fit to call some of our oldest and best members from us. It is hard to part from such, but we must try and be submissive to God's will. James B. Gunter died at his home in Chatham county, N. C., Jan. 17, 1892. He was born Jan. 15, 1831. He was a consistent member of the church for 43 years, and a Deacon for 35 years. He leaves one brother and sister, three children and a devoted wife, with a host of friends to mourn his departure.

On Jan., 31, 1892, at his home in Wake county N. C., James B. Johnson, after a lingering stroke of paralysis, passed peacefully to the home beyond in his 78th year. He had been a consistent member of the church for about 65 years; and Secretary for 40 years. His wife died about five years ago. He leaves behind six children and a host of friends to mourn because he has gone from among us. It is hard to give up such members—always punctual to their duty toward the church. God bless the bereaved families, give renewed energy to the members of the church they so much loved, and may their mantle fall on someone who will carry forward that part of the work in which they so much delighted to engage. May their lives be an example for us all to follow and may it live on and on through ages to come.

Wishing the SUN much success in the hands in which it has fallen.

R. CURTIS ROLLINS,
Holly Springs, N. C. Mar. 17, 1892

DEAR BRO. CLEMENTS:—I am thankful you keep the SUN coming to me; it is much comfort to me. After reading in the SUN not long since what Bro. Kitchen said about religion, I felt like I wanted to testify to the world that religion is good in affliction as I have been a sufferer for many years, but I feel that my Savior has been with me and blessed me. I crave an interest in the prayers of all who love Jesus, that I may be faithful and all the days of my appointed time wait till the change comes.

K. THOMAS CRUMPLER.
Windsor, Va., Mar. 10, 1892.

Christ in the Home.

The perfect ideal of a home is outlined in the Epistles; but the whole conception is based upon this primary condition—Christ must come into it. Listen how his name is bound up with every word: "Husbands, love your wives even as Christ also loved the church, and gave himself for it." "Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife even as Christ is the Head of the church, and he is the Saviour of the body." "Children, obey your parents in the Word, for this is right." "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, and singleness of your heart, as unto Christ." "And ye, masters, do the same thing unto them, forbearing threatening, knowing that your Master also is in heaven." "Finally, my brethren, be strong in the Lord and in the power of his might." When Christ comes into a home he hallows every relation, ennobles every affection, and brightens every duty into privilege. He supplies motive and inspiration and recompense. He directs the natural instincts, and blesses the discipline of toil. He interprets home anew. Motherhood and fatherhood mean more than they have ever meant before because he invests them with a larger sanctity. No one but Christ can tell how much home can be worth. He who has not where to lay his head has surely paid dearly for the home he gives. So, do not think that you can run your household aright, or make what it is capable of becoming, in any other way than by bringing Christ into it. —Rev. John Stultard.

The Christian Sun.

THURSDAY, MARCH 24, 1892.

REV. W. G. CLEMENTS, - - - EDITOR.
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES

Help Rev. W. T. Herndon push
the financial work of Elon College.

We are glad to know that Bro. Wicker is doing so well at the Berkeley church.

When it is read that our dear Bro. Hurley is improving in health, many thanks will go up to God

The *State Chronicle*, under its new management, comes to us with a new head, and otherwise changed.

The many friends of Dr. J. P. Barrett, will learn to their joy of the great improvement of his health.

If you do not receive your paper regularly, drop us a postal stating the fact, and we will try to see where the fault is.

W. S. Long, Jr., D. D. S., will except our thanks for an invitation to the Annual Commencement of the Baltimore College of Dental Surgery.

If you expect to attend the District Meeting at Pleasant Ridge, you should notify Rev. C. C. Peel, Burlington, N. C., of your intention. See his notice elsewhere in this issue.

We have recently received from the publisher, A. W. Hall, Syracuse, N. Y., a booklet entitled "Ecclesiastical Amusements," which we recommend to all as well worth a careful reading.

Rev Baylis Cade, in his article in the *State Chronicle* of Marh 20, says: "I am certain as death is certain, that Baptist cisterns are *not broken cisterns, which hold no water.*" We think the borther is *certainly right.*

Orders for No. 2. Hymnaries cannot be filled until we can get them sent from the publishing house. They will be here in a few days. The supply of No. 2's first sent has been exhausted. We can supply orders for all other numbers.

Passing Away.

In nature's realm nothing is entirely permanent. All things are giving place to each other, either by degrees or in quick succession. The growth of one season is continually changing to make ready for that of another. Nature is continually mustering her forces on different lines, turning right, left, onward, about face, double quick, and forward into line of battle ready for new enterprises. It seems to be one of God's laws for things, visible and invisible, to pass away and make place for something else.

It is only reasonable to suppose that, if God's people were to obey the laws of righteousness as perfectly as nature's forces obey the laws governing them, at each exchange of the old body for the new one, there would be a perpetual betterment in the world's condition. It seems that the arrangements of things are such as to carry on a rapid march of elevation, if every step were made in perfect obedience to God's will.

This law of change gives rise to various periods measured by the length of time occupied by each. Of these, as they are seen from all the different departments of the world, there are so many, that they go far beyond our ability to number; therefore we shall mention only a few of those belonging to the human family.

Along the line of life's journey are seen four important periods. Of these periods, childhood is the most pleasant. The mind is not so anxious about the cares of the world. The little troubles that come are so quickly gone, that they leave no deep scars behind. This is the period of merry song and chattering voice; of bows and arrows, of dolls and play houses, of old folk's visiting by children small, of bicycle and buggy rides, and of little errands done for papa and mamma. This is the period for storing the mind with early impression for good. But this bright period of joy soon passes away; and the child never lives in it again. It is gone for ever.

Next comes the period of young man and young maidenhood. This is a period of much more anxiety than the first. At this age, we begin to look out upon the realities of life. A wrong step here often troubles the whole journey of life. Much firmness is now necessary to turn one's eyes from the simple objects continually presenting themselves. This is the time of life, at which habits are often formed that bring ruin forever. Soon this period passes away leaving these young men and young maidens to step into the period of real manhood and womanhood with characters either well formed, half formed, or ruined.

This period is often one of misery or pleasure according to the conduct of the preceeding one. Now the great problems of life are to be grappled with, and made to yield fruits of joy or bitterness according to the way they are handled.

Soon the period of old age is entered; and as the old weather worn saint stands on the top of the mountain and looks back over life's journey, he sees these periods of time left back in the valley to be passed through no more forever. But just ahead he sees a period of joy and gladness high above anything through which he has yet passed.

On the Wing.

Last Sunday after an eighteen miles horse back ride, through the cold, Bro. W. M. Ballentine's was reached. This is one of the best places in the world for a cold, tired preacher to stop for a warm, rest and good supper. An hour spent, supper ate, and here we go in company with Bro. Ballentine to Bro. W. W. Johnson's. Here a hearty welcome is received. Conversation is pleasant; but finely at a late hour, dreamland is found. Sunday morning comes bright and lovely. How thankful many hearts are for the beautiful day! Soon the time comes for church, and this excellent home is left for the house of worship.

The Sunday school has lived through the winter, and brightens up for the spring. The congregation is good, and the services pleasant. Dinner is taken with sister V. A. Blanchard. She is the wife of Rev. C. W. Blanchard of the Baptists. He is a good preacher and almost good enough to join the Christian church. We believe we could afford to receive him without rebaptism or reordination. It is always a great pleasure to visit this excellent family.

In the afternoon after riding eight miles Col. L. D. Stephenson's is reached. He is in great trouble about the terrible disaster that occurred in his family a few days ago in the explosion of his boiler. It seems now that it is having the effect of turning his thoughts toward God. Let prayer go up that he may find comfort by believing in Jesus. Monday morning we visited the spot where the explosion occurred. How sad and awful we felt as we stood with Col. Stephenson at the root of the tree where his dear son, John, was found at least fifty yards from where he was standing when the explosion took place!

Surely when God wants to destroy this world, all that will be necessary will be to unbridle nature's forces

and let the various elements come in contact with each other.

Whilst at Col. Stephenson's it was our pleasure to meet an old friend Dr. J. J. L. McCullers. He is a high toned Christian gentleman, and is doing a good work in his chosen profession.

Monday evening we were thankful to reach home and find all well.

Inexensable.

Please state what you know in regard to a denomination calling themselves Christians or followers of James O'Kelley.

"James O'Kelley, the first American Methodist schismatic, withdrew from the Connection in 1791, though the Conference did not drop his name till 1793. He organized the "Republican Methodist Church," a name abandoned for that of the "Christian church" in 1801. Divisions ensued. One party clung to O'Kelley's Christian church; another remained with John Robertson as Republican Methodists; and yet another followed William Guirey, and set up as the Independent Christian Baptist church. Lee, their historian, writing in 1806, says: "They have been divided and subdivided till at present it is hard to find two of them who are of one opinion. There are now but few of them in that part of Virginia where they were formerly the most numerous, and in most places they are declining."

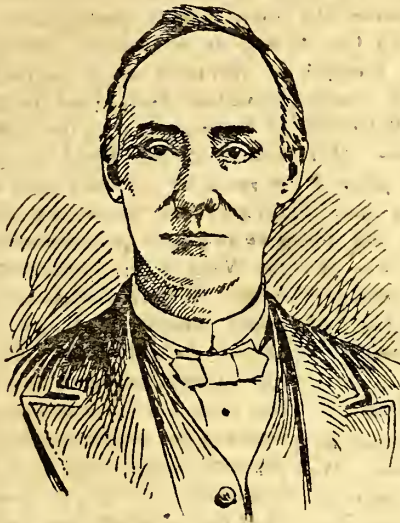
We give the above from the *Vashville Christian Advocate*, a plea in the *SEN*, not on the account of either its truthfulness or Christian spirit, for it is not burdened with either, but to show, at least, some of the members of the Christian church, what kind of a spirit some people have. If the editor of the *Advocate* knew no better, he is inexcusable for his ignorance. If he knew better he is guilty of misrepresentation.

Read What Bro. Massey Says.

We publish on page 155 an article taken from the *State Chronicle*, written by Prof. W. F. Massey of N. C. A & M. College. It appears to us that Bro. Massey has nearly stepped on the platform of the Christian church; and we feel glad that he has taken hold to help us in advocating a cause that the Christian church has held dear so long. Bro. Massey, here is our hand of fellowship.

In moving up and down through this world of ours, every few days, we hear men expressing their views respecting their religious faith; and one is almost surprised to know how often it is in keeping with the principles of the Christian church.

At the Wednesday night meeting at the Christian church, Rev. Dr. Barrett asked to be relieved of the church as pastor, as Rev. W. C. Wicker was supplying the pulpit with great satisfaction to the congregation. The same was accepted. Rev. W. C. Wicker is therefore the regular pastor. — *Breckley News*.



REV. MILLS BURWELL BARRETT.

REV. MILLS BURWELL BARRETT was born in Norfolk county, Virginia, September 6, 1828. His parents were Rev. Mills Barrett and Sarah J., his wife. He was a grandson of Rev. Burwell Barrett, who was a pioneer in the Christian movement. Rev. Mills B. Barrett was twice married; his last wife survives him, and four children by his first wife. He began preaching at the age of nineteen, and was ordained to the office of Elder in the Christian church at Antioch church, Isle of Wight county, Virginia, October 31, 1850, and spent over forty years in the active work of the ministry, winning many souls to Christ. He died at his home in Southampton county, Virginia, very suddenly, April 14, 1891. As a pulpit orator he was specially gifted, and when at his best, was a most captivating preacher. But his journey is ended, and he has gone to his reward, loved and lamented by a large circle of friends and brethren.

Our Norfolk Letter.

DEAR BRO. CLEMENTS:—My pen has been still longer than I meant for it to be, but I have been very busy—really I can hardly see where I could have given you a letter earlier.

First, the series of meetings recently conducted in this city in the People's Tabernacle by the "drummer evangelist," W. P. Fife, of Fayetteville, N. C., took all, and really more time from my regular work, than I could well spare, and yet somehow I could not quit the meetings till they closed, only as necessity compelled me to do so. It was a great meeting—in spiritual power, and resulted in many conversions, only the Lord knows how many, but I think as many as 250 or 300. He staid two weeks. Some of the leading churches and most prominent ministers (before man) refused to take part in the meeting and I am informed that some would not even give a notice of the meetings from their pulpits. Why this should be so I cannot tell, for I have never labored with any evangelist who seemed to be more thoroughly sound in doctrine and work. At any rate the people attended in large numbers and God blessed the work abundantly.

Since Bro. Fife left us, Dr. Jones has been conducting a series of meetings in the Christian church. He has preached some grand sermons, but no special move among the unconverted so far, but there is a good attendance when the weather will permit and a deep interest abides.

The work in my field, Antioch, Berea and Providence, is doing fairly well. I have given up Berkley to

Bro. Wicker entirely. When I took charge, I did so reluctantly, as it would increase my work beyond my strength, and finding Bro. Wicker doing so well, I felt that the church really did not specially need my service. So on March 16, I asked them to release me and give the work fully into the charge of Bro. Wicker. To this they agreed. While Bro. W. has not been ordained, Rev. S. S. Barrett will, the Lord willing, assist and administer the Lord's Supper on communion occasions.

I was deeply touched to hear of Dr. Bailey's sudden illness. I rejoice that he is improving so rapidly. May God spare his life and make it abundantly useful in the cause of Christ.

I have cause for increased gratitude to God, for the prospect of once more being a well man. I have been under Dr. Lankford's treatment for some time and have greatly improved. I hope by summer to be well and strong enough to do good work in protracted meeting services.

Bro. Hurley is also slowly improving. May God grant him complete restoration to health.

J. PRESSLEY BARRETT.
Norfolk, Va., March, 18, 1892.

Suffolk Letter.

The Ladies Benevolent and Social Union of the Christian church gave a "Rag Baby" entertainment at the Armory last week for two nights, and, notwithstanding the cold rain and snow, the net proceeds were \$80.75. In addition to the "Rag Baby" drill, recitations and music, ice cream and cake were sold at usual prices. The admission was ten cents. The attendance was good and people really enjoyed it. Some twenty five children were dressed up as Rag Dolls, holding rattles, singing choruses and being managed by two

young ladies who were continually putting them in place. The entertainment was bright and pleasing. Whatever introduces children and sweet music with their innocence and charm must please and help us.

The "Children's Corner" in the Sun is by no means the least department of the paper. "Of such is the kingdom of Heaven." If I could, I would love to make the acquaintance of every little child in the church. I have a good time every Sunday morning with the children in my Sunday school and especially with my children at home. They are the buds and blossoms of the world. We are going to have an Easter service, and then we bring the beautiful flowers and the happy children together. Solomon in all his glory was not arrayed like the lilies, and there is no notes so sweet as the songs of good children. The Sunday schools will open with better attendance, and better lessons, and brighter music, with the spring-time. The weather has been so cold and rainy this winter that country schools have been greatly hindered.

Miss Mary Lawrence of Chuckatuck, an estimable lady and member of Oakland Christian church has been on a visit to Suffolk for several weeks.

Mr. R. E. Norfleet, of Baltimore, spent Sunday with his parents in Suffolk.

A meeting of the officers and teachers of our Sunday school will be held to-night at the pastor's study. There are 20 teachers and 7 officers. These meetings are intended to promote system, to increase the efficiency of the school, and to cultivate especially real religious effort among the members of the school. The salvation of the soul should be the ultimate aim of the school, and every teacher should feel this and pray and work for this result. Simply to hear lessons does not fulfill the duty of a Sabbath school teacher. That is merely routine work that any educated person might perform; but to put before the class the warmth and power of a sweet Christian experience, to press the claims of Jesus upon the heart, to lead the way into the life of faith, and to place the cords of love about the child, may coin jewels to sparkle in a Heavenly crown.

W. W. STALEY.
March, 21, 1892.

Elon College Notes.

This is a strange world anyway. We all do not see things alike. Two of us may look at a picture, view a landscape, or read a book and the views and ideas that one derive therefrom will be unobserved by the other. It were to be expected however. We are ignorant, near sighted, blind. And yet we lose sight of this fact frequently, become vexed angry and disgusted at our fellow creatures because they do not see things as we see them and do things as we would do them or as we would like to have them done. We are all more or less color blind—figuratively speaking at least—as to abstract truths.

I see a color and to me it is red. You see the same color and say it is blue and the third may say it is yellow. We all three get into a dispute and wrangle about the color as each one *knows* it to be, while the real difficulty is not in the color at all but in us as observers, because we

do not now see things as they really are, but through a glass darkly. Yet we go on with our vexation and wrangling just as if we saw truth in its entirety and things as they really were. What presumptuous beings we are to think, to *know* that we and those who see and think as we see and think are right and every body else in the broad universe is wrong. I happened to be in a Roman Catholic church not long since, and there was the priest in his gown of white and cap of red speaking of the Catholic church as *the one* church as beloved and protected by God, the church militant on earth and the one triumphant among men and sacred before Heaven and eternity.

The next day we hear from a great Methodist divine that if the Methodist church was not the church, then more souls were being saved outside of the church than in—that mankind had the strange picture of an institution on earth, by whose labors and influence more souls were being saved than were being saved by the church—that as the Baptists can claim her three millions and upwards, the Methodists can claim her four millions and upwards in the United States.

Again from a little tract which lies before me I clip the following: "As Baptists, we have long since learned to believe that ours is the 'faith once delivered to the saints.' We hold that no other people can utter this claim so broadly or maintain it so firmly. The disciples that followed the Master, refusing to go away, were immersed believers. The little company waiting and praying in the upper room, was a company of Baptists," etc.

Other authorities might be quoted from representatives of other creeds, but this is sufficient to illustrate the point in question, viz: We see things differently, we observe from different stand points. And who shall say that this is the correct position from which all things must be viewed. I am persuaded of one thing, however. It is not more Catholicism, nor Methodism nor "Baptism" nor even churchism that the world and humanity stand in need of. It is more religion, more Christianity more Holy Ghostism. But I did not intend to write an essay. Excuse me.

Dr. Long is delivering a series of lectures on Constitutional Law to the students, which are very instructive and much appreciated.

Prof. Newman reviewed current events for us Saturday morning, and told us of many interesting things that had recently transpired in the political, social, scientific and educational circles. Not the least interesting fact he noted was that Yale University, one among the oldest and by far the most conservative institutions of learnings in the United States had decided to admit ladies on an equal footing with gentlemen. "H," said he, "co-education has not convinced its opponents it has conquered them."

Rev. Mr. Fleming of Graham came up yesterday evening and preached for us in the chapel at night. He will aid in a series of meetings now in progress here. We shall hope and pray that much good will be done during these meetings and that we may all get closer to God and receive great blessings from His nearness and in His name.

J. O. ATKINSON.
March 21, 1892.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

What think you of the Corner this week? How nice when it is nicely filled with letters from our dear little workers. Scarcely a week goes past but new cousins are heard from and welcomed in the BAND. Now if the boys would do as well as the girls it would be nice. Here are two answers for Aunt J.'s question and both from the girls. Boys, boys, what do you think of that? Are you going to be idle while the girls are so smart? I know that if you only will you can distance them all. Wont some of the cousins who are members of Bands of Hope and Mission Bands and young people's societies tell us what they are doing and whether they are enjoying the work for Christ and lost souls. God be with you in all your good work.

Cordially yours,
UNCLE TANGLE.

FRANKLINTON, March 12, 1892.

DEAR UNCLE TANGLE:—I am just six years old. I go to school some and rest some. I know my Sunday school lesson for tomorrow. Mamma says if I will learn the multiplication table I may go to see grandmama when school is out. I will ask my little consins where did God send Jonah to preach? Love to you and the cousins. I send 5 cents for the BAND.

Love to you and the consins,
WILLIE STALEY.

Willie, you are doing nicely, and I have no doubt you will learn that awful multiplication table in time to see grandmama.

MILLTOWN Ala. March 15 1892.

DEAR UNCLE TANGLE:—Here comes another Alabama boy to join your happy BAND of cousins. I am not going to school now. My older brother is in school, and I am helping papa farm. I like farming very much. We have had a good Sabbath school all the winter and I have not missed a Sunday in twelve months, and got a hundred credits every time. I am very sorry to hear that Rev. M. L. Hurley's health was not better and I hope that he will soon be able to visit us again. I will ask a question: What king is it whose name is mentioned but once in the scriptures. Enclosed find one dime for the BAND. With much love for you and the cousins

Your little nephew,
THEODORE STEPHENSON

Theodore, we give you a hearty welcome to our BAND and bid you

stay with us. The truly happy are always busy. We are sorry you do not attend school. May God keep you faithful to your Sunday school

BUCKHORN, Va., Mar. 17, 1892

DEAR UNCLE TANGLE:—After a few days silence I again resume my seat to write you and the dear little consins. Our Corner is the first I read, and I enjoy it. Oh that I could see them all together one time. I know it would be a lovely sight to behold, but not until we meet in heaven will it be. Oh Lord bless our little souls—make us ready and willing to die. I reckon we all have some loved one gone before waiting and watching for our coming. I now ask a question: How much higher is the cedar of Lebanon than the sea? Write, consins, don't be so dull. Brighten up, and let us do better in the future or we will have to give a just cause. Enclosed find half dime. Best love to all. Good bye,

JOHNNIE B. HOLLAND.

Johnnie, we are glad you have written and want you to again and answer some of the questions for us. Try it. It is fun to hunt up the answers.

FRANKLINTON, N. C., Mar. 12, 1892.

DEAR UNCLE TANGLE:—You have turned a new page to us by putting in print how little we are doing in working in a good cause. Help turn the mission wheel consins! It turns slow. Aunt J.'s preachers' children want to keep in sight. I have kept her question in view till she made it plain enough to see drugstores in it. Please give us some more. Can't you give us some occasionally? I love to search for them. Aunt J. please tell us if all your children are good. I am glad to hear the good news of the Raleigh Sunday School. Who did Asa hire to help him in war and what did he give him? I send one dime to the BAND. Much love to you and the cousins.

Your little niece,
BESSIE STALEY.

You write a nice letter, and you are the first to give Aunt J.'s answer. But what she said about preachers' children seems to hurt you. If it does you should live hereafter so such remarks will not fit so closely.

PROVIDENCE, Va., Mar. 16, 1892.

DEAR UNCLE TANGLE:—It has been over a month since I last wrote to the Corner. I can't very well write any oftener as I have my lessons to study, although I enjoy writing very much. I didn't know there was so much pleasure in writing to the Corner before I wrote myself. I will answer Aunt J.'s question. It is "Drugstores" I think. The first is David,

the second Rome, the third Uzzas, the fourth Gideon, the fifth Samuel, the sixth Timothy the seventh Og, I couldn't find the eighth, then ninth is Elijah, and the tenth is Sarah. I will also answer Mary McCullers and Naomi Eley's questions: Matthias was chosen in the place of Judas Iscariot; the ark was made of gopher wood. I will also ask the cousin a question: Who was the apostle to the Gentiles? I send one dime for the BAND. I will close with much love to you and the consins.

Your little niece,

ALLIE GIBSON.

Allie comes with the second answer to Aunt J.'s question. We hoped many more would have answered before this. Am glad you enjoy writing so well, Allie.

FRANKLINTON, N. C., Mar. 12, 1892.

DEAR UNCLE TANGLE:—I guess my little cousins must read the Children's Corner as I do, and anxiously look for letters. But there have been so few since Christmas, it looks like they are getting tired. Uncle Tangle just call the roll and see how many cousins will answer; or are they waiting for warm weather to come and thaw their little fingers? My lessons keep me busy too, but hurry up (though the tortoise may win the race). The question for my little cousins is—where did Mary carry Jesus when he was forty days old. I send ten cents to the BAND, love to you and the consins. I will answer Naomi Eley's question: The ark was built of gopher wood.

Your little niece,

ANNIE STALEY.

Annie, there is no doubt but all the little folks read the Corner, but I wish they would write as often as you do.

A Letter from the Virginia Valley.

Rev. Alice A. Draper is in Virginia holding meetings and winning souls for Christ. Wherever she goes she greatly strengthens the cause of the Christians, winning the warm approbation of the people generally, and everywhere drawing great crowds, and the deepest interest manifested. Many are unable to get in the churches, and will gather around the windows to hear the Gospel told in a way so simple that the most illiterate can understand it, and yet so fascinating and attractive that the scholarly man can not help but appreciate and admire it. All are well pleased. If possible, our people will retain her services for Virginia. She could accomplish much here, and her services are needed. I know of no one that could do more for the cause. There is a large field of work here, but few workers. It is true we have

good workers in our conference, but they cannot possibly do the work without assistance. Should we be so fortunate as to succeed in this plausible effort, about next August or September, with the blue dome of heaven for our church roof and mother earth for our floor, and a beautiful grove for shade, we propose to give all people an opportunity to hear the Word of Life presented by our sister. We are sure she could have a grand meeting. As soon as time permits she will undoubtedly give a full report of her work and welcome. Our sister has been welcomed to the homes of our people and in our pulpits with all the celebrated Virginia hospitality. So far, she has preached at the following churches in Virginia: Newport, where she expects to make her home should she come to this state; Leaksville, East Liberty, Mt. Lebanon, and Shenandoah City, in the Disciple church. All of these churches are in the Valley, on the western side of the "Blue Ridge." She preached at the following churches on the eastern side: Mt. Union, Bingham's (M. E. church at Nortonville), and thence to Stanardsville, the capital of Greene County. The people at this place gave her the highest commendation as a preacher. She is the first lady preacher the people of this country have ever heard, but all said they never heard any one who could handle the Word of God better. We feel not a little pride in one who, while so earnestly and powerfully presenting the Gospel, wins the highest commendation from our sister churches, and increases the respect of the people for the Christians. It will not be her fault if people do not learn who these Christians are, what they believe, and where they are from. We rejoice greatly at her telling blows in one of her sermons at that pernicious and iniquitous thing, Mormonism, which so injured one of our churches. We are sure if she could stay with us that a Mormon would not show himself hereabout. God grant, when the enemy assaults our churches, we may ever find fearless and faithful workers to attack and stay the monster. Sister Draper may be addressed at Luray, Page County, Virginia.

W. A. CRAWFORD,
Swift Run, Feb. 28th.

Bang Away.

First be sure you're in the right,
In what'er you wish to do,
Even though you have to fight
All the world to push it through:
Then bang away.

Let no feeling of dismay
Overpower your single aim,
Lest the world may truly say
To success you have no claim;
So bang away.

—Selected.

A Good Place.

In passing along a certain street in this city I saw the above words painted in large letters over a door. It started a train of thoughts. "A good place" for a young man to spend his hard earnings and his time, and in return what does he receive? An aching head, and a brain in a fit condition to think and execute all kinds of low degrading sins. "A good place" for a young man to take his first lessons in crime, that may in time lead him to the penitentiary or gallows. "A good place" for the young man to dishonor father, mother, wife and children. "A good place" for the husband to spend his money, and let his wife and children want for bread. "A good place" for a hardened criminal to feed his besotted brain, until in a fit condition to cause him to take the life of a fellow-being. "A good place" to help fill our jails, almshouses, insane asylums, and penitentiaries. "A good place" to rob some of our noblest and brightest intellects, and send their victims to a drunkard's grave. "A good place" to drag down our wives, mothers, and sweethearts, and from which the purest and noblest type of manhood are made the most degraded and disturbed creatures on earth. "A good place" to turn a once happy home into a house of sorrow and bitter tears. All "such good places" should be condemned by all good citizens as a deadly and poisonous serpent, a loathsome, contagious disease.—*Recorder.*

A Sympathetic Jewel.

Hard Doctor Virgin, of New York, says the other day, that he was with a friend Tiffany's great jewelry store. His friend showed him a magnificent diamond, with its brilliant yellow light, and many other stones. As they went along he saw one jewel which was perfectly lusterless, and he said: "That has no beauty about it at all." But his friend put it into the hollow of his hand and shot his hand, and then in a few moments opened it, and he said: "What a surprise! There was not a place on it the size of a pin head which did not gleam with the splendor of the rainbow." And then he said: "What have you been doing with it?" His friend said: "This is an opal. It is what we call the sympathetic jewel. It only needs contact with the human hand to bring out its wonderful beauty."

All childhood needs is that the human hand should touch it, and it will gleam with all the opalescent splendor that can shine from heavenly minds.—*Dr. A. E. Downing.*

If You Let Liquor Alone, Liquor Will Let You Alone.

A noble young man, the only support of an aged mother, neither of them having ever touched a drop of liquor, is passing along the street going to his business. In a low saloon a drunken quarrel is in progress, and as the young man passes the door a stray bullet crashes through the glass and entering his heart, cuts short his life. Does anyone suppose that helpless mother would agree to the proposition that "if you let liquor alone, liquor will let you alone"—*Ec.*

The Century.

The *Century* will take up the campaign for good roads. The April number is to contain a suggestive article on "Our Common Roads," by Isaac B. Potter, editor of "Good Roads" and a practical engineer. Ex-Postmaster General James has written an article on "The Ocean Postal Service" for the April *Century*.

SENOR CASTELAR'S "Life of Columbus" and the series of papers on the architectural problems of the World's Fair will begin in the May *Century*.

Temperate drinking, the fruitful mother of drunkenness, is a harlot, which peoples and pollutes the land with drunkards; and yet she sits at almost every fireside! Foul and half naked in the rude cabin, painted and decked out with gaudy trappings, in the splendid mansion, she accommodates herself to all conditions, and, like Satan, assumes all shapes. The world absurdly despises her offspring; while its eyes are closed to the elements of pollution, which have their origin in their own system.—*Dr. Drake.*

There would be more people on their way to heaven if there were not so many trying to get there in their own way.—*Rail's Horn.*

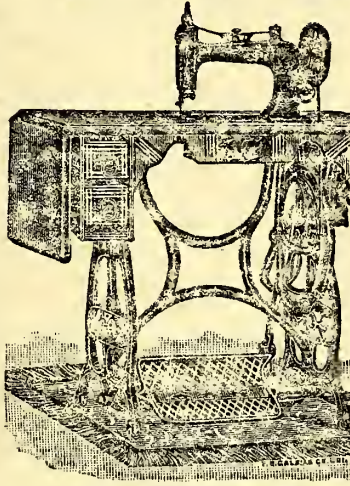
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These are effective and reliable. It is the title of a valuable and interesting book just published on these very prevalent diseases. Sent free for a short time only. Address, Dr. C. W. Parker & Co., 340 N. Cherry St., Nashville, Tenn.

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OPERAS and OPERETTAS,

OLD FOLKS' CONCERTS, ETC.

Cantatas for Singing Schools and Societies.

Esther, the Beautiful Queen, by Wm. B. Bradbury. This Cantata is too well known to need description; it has had an enormous sale. Time of presentation 2 hours, full instructions in the book. (Orchestral parts may be rented, \$5 per month.) Price 50 cents. Beth z'z'r's Feast Or The Fall of Babylon, by G. F. Root. A dramatic Cantata in ten scenes, with fine solos, part songs, and choruses. Eight characters; Jewish costumes. Price 50 cents. Pinguic Fishers, by G. F. Root. A historical Cantata of Colonial Times; not dramatic. Price 50 cents; libretto 12 cents. Other good Cantatas are Daniel (50 cents) and Bo. z (paper 65 cents).

For Female Voices Only.

In this class are Twin Sisters (easy and pleasant) Price 50 cents. Pensive (no action, no dialogue, one hour of solos, trios, choruses etc.) Price 75 cents. Maud Irving (with dialogue and action) Price 50 cents. New Power Queen; a bright Cantata for festive occasions, not difficult. Time two hours, 13 characters. Price 60 cents.

For Children.

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To and in Church.

On your way to church: On your way to the Lord's house be thoughtful, be silent, or say but little and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

In church: In church spend the time that remains in prayer; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing: attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word; this needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere. —Selected.

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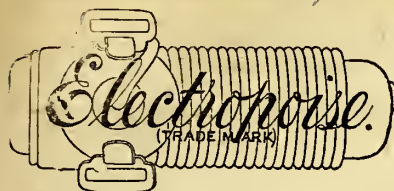
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Richmond & Danville R. R. CONDENSED SCHEDULE.

In Effect January 17, 1892.

DAILY.		DAILY.	
OUTBOUND	No. 9.	No. 11.	
Lv Richmond	*3 00 p. m.	*3 20 a. m.	
Burkeville	5 06	5 00	
Keyville	5 44	5 44	
Ar Danville	8 00	8 05	
Greensboro	10 15	10 12	

Lv Goldsboro	12 15 p. m.	*1 35 p. m.
Ar Raleigh	1 55	5 45
Lv Raleigh	*6 40 p. m.	*3 05 p. m.
Durham	7 44	5 07
Ar Greensboro	10 15	9 40
Lv Winston Salem	*8 40 p. m.	*8 50 a. m.
Lv Greensboro	*10 25 p. m.	*10 20 a. m.
Ar Salisbury	12 18 a. m.	11 57
Statesville	*1 52 a. m.	*1 09 p. m.
Asheville	6 55	5 59
Hot Springs	8 56	7 44
Lv Salisbury	*12 28 a. m.	*12 05 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 27
Greenville	6 10	5 34
Atlanta	7 20 p. m.	11 45
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	5 50
Augusta	9 30	0 15

NORTHBOUND		DAILY.	
	No 10	No 12.	
Ar Augusta	*7 00 p m	*1 00 p m	
Columbia	10 50	4 10	
Ar Charlotte	3 05 a m	8 00	
Lv Atlanta	*8 50 p m	*9 00 p	
Ar Charlotte	6 40	7 50	
Lv Charlotte	7 00 a m	8 20 p m	
Ar Salisbury	8 27	9 45	
Lv Hot Springs	*5 22 p m	*12 19 a m.	
Asheville	2 40 a m	4 25	
Statesville	7 07	9 7	
Ar Salisbury	8 00	10 12	
Lv Salisbury	*8 37 a m	*9 55 p m	
Ar Greensboro	10 20	11 28 a m	
Ar Winston Salem	*11 40 a m	*1 18 a m	
Lv Greensboro	*10 30 a m	*12 01 a m	
Ar Durham	12 32 p m	4 20	
Raleigh	1 25	7 00	
Lv Raleigh	*1 30 p m	*8 45 a m	
Ar Goldsboro	3 05	12 28 p m	
Lv Greensboro	*10 30 a m	*11 38 p m	
Ar Danville	12 10 p m	1 10 a m	
Keyville	2 52	4 15	
Burkeville	3 36	4 57	
Richmond	5 30	7 15	
† Daily except Sunday. *Daily			

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 10 and 10 45 a. m. Returning leave Richmond 3 10 p. m. and 4 40 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p. m. daily; leave Keysville 6 00 p. m.; arrive Oxford 8 03 p. m., Henderson 9 05 p. m., Durham 9 35 p. m., Raleigh 10 46 p. m. Returning leave Raleigh 9 15 a. m., daily, Durham 10 25 a. m., Henderson, 10 05 a. m., Oxford 11 25 a. m.; arrive Keysville 2 00 p. m., Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9 10 a. m.; arrives Durham 6 20 p. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m. Leaves Durham 7 50 p. m. daily except Sunday; arrives Keysville 2 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 12 45 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 4 p. m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m. Danville 5 50 a. m., Greensboro 7 10 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 25 p. m., Charlotte 9 20 p. m., Salisbury 10 29 p. m., Greensboro 11 45 p. m.; arrives Danville 1 20 a. m., Lynchburg 3 35 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro, 12 15 p. m. and Raleigh 6 40 p. m. daily, makes connection at Durham with No 41, leaving at 7 50 p. m. daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro (via Asheville) and Knoxville, Tenn. On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Augusta.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

No. 34.	No. 38.
Pass.	Pass. and Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.
Mill Brook,	5 15
Wake,	5 39
Franklinton,	6 01
Kittrell,	6 19
Henderson,	6 36
Warren Pines,	7 14
Macon,	7 22
Arrive Weldon,	8 30
	2 45 p. m.

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Pass. & Mail.
Daily.	Daily Ex. Sunday.
Leave Weldon,	12 15 p. m.
Macon,	1 13
Warren Pines,	1 20
Henderson,	2 22
Kittrell,	2 39
Franklinton,	2 56
Wake,	3 17
Mill Brook,	3 40
Arrive Raleigh,	3 55
	9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE

R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	4 00 p. m.
Cary,	4 19
Merry Oaks,	4 54
Moncure,	5 05
Sanford,	5 28
Cameron,	5 54
St. John Pines,	6 21
Arrive Hamlet,	7 20
Leave "	7 40
" Ghlo,	7 40
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Daily.	Daily Ex. Sunday.
Leave Gibson,	7 00 a. m.
" Ghlo,	7 18
Arrive Hamlet,	7 38
Leave "	8 00
St. John Pines,	8 58
Cameron,	9 26
Sanford,	9 52
Moncure,	10 16
Merry Oaks,	10 26
Cary,	11 01
Arrive Raleigh,	11 20 a. m.

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Died.

Jimmie, the only child of Alfred and Mollie King, aged 16 years, 2 months and 26 days, died near Pleasant Grove, March the 4th, 1892, in the triumph of Christian faith. In 1891 he was taken with malarial fever, and never entirely recovered. His father was then living in Mississippi; and his family physician advised him to come to North Carolina, thinking that a change of climate might restore their dear boy to health. Jimmie was taken down with la grippe soon after their arrival, and before he recovered from that he took the dreadful disease, dropsy, and was never able to get about after that. His parents did every thing in their power to restore their child, but God saw otherwise. Jimmie was a sweet and good boy. He was always affectionate, and was the pride and delight of his parents. He was loved by all who knew him. He was a consistent member of the Missionary Baptist church.

JENNIE KING.

At his home in Alamance county, N. C., Mr. Adam M. Strader, March 6, 1892, in the 78 year of his age. He united with the Christian church in early manhood, and to it he was faithful till death. He was confined to his bed most of the time for three months prior to his death; during which time he bore his sufferings with Christian fortitude. He was thrice married and leaves a wife with six children. In all there are nine children which survive him, four having preceded him to the grave. May the blessings of God rest upon the bereaved. Funeral services by the writer, and then we laid the remains of Bro. Strader to rest in the cemetery at Long's Chapel to await the resurrection.

P. H. FLEMING.

On the 7th, of March, Sister Jenet Wood, departed this life to put on immortality at the supposed age of 98 years. Funeral services conducted by Rev. J. A. Jones and the writer. Sister Wood was a member of Wake Chapel church. She died we are told trusting in Jesus. Another mother gone home.

J. W. FEQUAY.

On the 8th of March, Sister Hester Smith, daughter of Samuel and Sarah Smith, departed this life at the age of 19 years. She died trusting in Jesus. Funeral services by Rev. J. A. Jones and the writer. This note shows that the young die as well as the old. May God cheer the bereaved ones.

J. W. F.

In Egypt, Chatham Co., N. C., March 2nd, 1892 James Thomas Kissell, aged 18 years, 4 months and 2 days. He was taken with a chill about 10 o'clock on Tuesday night and died on Wednesday night about 1 o'clock. James was a good boy, obedient to his parents and a worthy member of the M. E. church at Asbury.

A FRIEND.

The Rev. Dr. W. C. Roberts, the President of Lake Forest University, has been invited to the Board of Home Missions of the Presbyterian Church to take the place he left, when he went to Lake Forest five years ago, as senior secretary with Dr. Kendall of the Board of Home Missions. Three years ago in the meeting of the General Assembly of this city, Dr. Roberts was elected Moderator, and at the next Assembly he was made chairman of the committee appointed to revise the Westminster Confession of Faith. All the time, however, it has been felt that his proper place was in the office of the Board of Home Missions, and his election will be hailed with joy by the entire denomination. It is expected that he will assume the duties of the place early in the spring. His reason for taking the step is that only \$400,000 of the \$1,000,000 that the denomination promised in 1886 to raise for the University, if he would accept its presidency, has been secured.—*Independent*.

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